NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

PRESBYTERIAN EDITION

The Christian Socialist

Vol. III. No. 14. DANVILLE, ILLINOIS, JULY 15, 1906. Whole No. 54

A Christian View of Socialism

BY DEACON GEO. H. STROBELL, THIRD PRESBYTERIAN CHURCH, NEWARK, N. J.

¶ These pages are dedicated to my brethren in the Presbyterian church and to all other representatives of Calvinism. Those true to the traditions of their faith can hardly fail to be friendly to the extension of the idea of democracy to industry; because Calvinism was one of the earliest modern vehicles for the propagation of democratic ideas. Says Bancroft, "Calvinism was revolutionary; it taught as a Divine revelation the natural equality of man." "It is the essential tendency of Calvinism," says Doyle, "to destroy all distinctions of rank and all claims to superiority, which rests on wealth or political expediency." "Calvinism is essentially democratic," says Buckle. "A democratic religion," it is called by De Tocqueville. "Calvinism opposes hereditary monarchy, autocracy and bondage," said Bancroft. John Richard Green writes, "In that mighty elevation of the masses embodied in the Calvinist doctrine lay the germs of the modern principles of human equality." "Calvinism," says Froude, "has inspired and maintained the bravest efforts ever made to break the yoke of unjust authority."

¶ These testimonies explain why in England, Scotland, Switzerland, Holland, Belgium and France, the martyrs who had to recant or seal their faith with their blood, were nearly all Calvinists. The ideas they held were subversive of the existing order. They were revolutionists. Because of this they died. May their spiritual descendants be equally devoted in the coming conflict for INDUSTRIAL democracy, without which our boasted religious and political equality is but a shadow.

G. H. S.

• • •

Economic Determinism is Predestination

There is a great and growing interest in religious circles regarding Socialism. The time is past when the statements of a subsidized press are taken as truth by the religious man. Investigation is the order of the day and no one has ever fairly studied the Socialist philosophy concerning the development of Society in our day without becoming convinced of its truth. Because of this there are hundreds of clergymen and thousands of church members avowed Socialists and many are members of the party organization and assist in its councils and propaganda. There is no conflict of views along religious lines. When the investigator sees that the constant change and evolution of mankind from a lower to a higher state is the product of natural law due to the struggle for existence; when he examines one historical epoch after another and places his finger upon the economic causes of each successive change and finds no mystery nor intervention of any supernatural power, he goes as far as his experience will allow him. The believer in a revealed religion has no quarrel with him: the whole world is a debtor to the determined efforts of the searchers into the phenomena of material things.

There was a time when the theory of gravitation was denounced because it was thought to undermine religion and to deny revelation, and atheists used this mistake against the church. There was a time when Gallileo's statement of the laws of the planetary system were held to be subversive of religion by an ignorant and immoral priesthood and atheists have been using that ever since as an argument against religion. There was a time when the results of the studies of Darwin were thought to forecast the destruction of religious faith and atheists were quick to use his theories against religion. The Socialist doctrine of the materialist conception of history—economic determinism—is now being used by the atheists as positive proof of the falsity of revealed religion and the subsidized religious press parades their sayings as evidence of the fixed tendency of Socialist propaganda toward atheism. When the truth is, that there is no inherent contradiction between Socialist science and revealed religion. Every newly discovered law in material things, every evolutionary process that directs or forces mankind to better conditions is a new proof of Divine Omniscience, of God's determinate counsel and foreknowledge. We see Design in all the boundless provision made for every need of man at the different stages of his development; and we see the development inspired, inaugurated and forwarded by laws or forces which seem to use man as an instrument. We choose therefore, not without reasonable grounds, to believe that there is in this orderly development and in the provision made for each stage of it in the natural resources of the earth, a design, a plan that evinces a Divine Intelligence, a Supreme Power to order all things. This is not saying that we deny man's free agency or limit his personality or power to work out his own earthly salvation. The Race must choose to place itself in accord with these evolutionary processes. Man may refuse, as perhaps he has done before, when other civilizations looked equally fair for the race, but to refuse means decay.

A New Ideal Arising

There is a new perception of truth and a new ideal rising to dominance in the minds of men of our generation. Strange to say, it is slower to find its way into the church and among church members than among those, who, as a class, are not interested in church affairs. This may be explained by the application of the Socialist doctrine of economic determinism, which says that a man's mind will unconsciously halt in a course of reasoning, the continuation of which would lead him to regard his own particular method of getting a livelihood as immoral. It further explains that in the prevailing struggle for and against the further exploitation of labor, the church organization has been quietly seized and fortified by the exploiting class, just as courts and universities and legislatures have been stealthily secured by them. It is the members of this class, high in position and influence in the churches, whose self interest closes their minds and consciences to their failure to conform to God's law in business. With their followers and dependents all told they form a comparatively small part of the church membership, but it is this small minority comprising the bulk of the business men of the country, who, while endeavoring to practise for themselves an extremely individual piety, are the authors and abettors of sinful conditions at which the world stands amazed and startled.

Thus their interest in real estate for profit causes the growth of slums of the vilest description, and actively protects vice and an open saloon in our cities. The adulteration of goods made by them for profit has become a worldwide menace to health. Is it too much to say that there is hardly a man engaged in the distributive or retail trade who does not sell adulterated goods and who does not know it? Or that the poor are systematically starved by the high profits levied by railroads, commission men and retailers on the produce of the country? For an increased dividend laws governing the application of safety appliances to railroads are defied, and 3,000 men are slaughtered and 32,000 crippled annually by the non-action of Christian stockholders. Because public franchises, contracts and other semi-public interests are great wealth producing agencies Christian business men bribe and otherwise corrupt legislatures, officials and judges, until our government is a by-word among nations.

The business enterprises that produce sweat shops in our cities, child labor in New England and the South, the loss of life in the mining regions and unhealthy trades, and the scanty wage that leads to prostitution and starvation everywhere generally have as their managers and owners professing Christians. The so-called better classes are responsible for all these things and the so-called better classes are almost invariably church members.

The crimes of the poor, punished so severely, are not to be compared to these in magnitude or results. Compare the ordinary murderer crazed by drink and brutalized by poverty with the stockholders and directors who control railroads, mines and factories, who refuse to vote for safety appliances and kill tens of thousands and maim hundreds of thousands annually. Compare the petty thief with the managers of the giant monopolies who hold up a nation. Compare the common forger with the men who water stocks to the amount of millions. Must we not conclude that the greater the evil results of an immoral act the greater the criminal, and though removed by time and space and intermediary agents from the consequences of the immoral act, is the responsibility any the less?

The Christian's Dilemma

However, the whole problem should be fairly stated. These men, aside from the evil methods of their money getting, may be and usually are kind, lovable and generous, pure in morals, and, beyond that of any other age, free from the besetting sins of envy and hatred and pride. They maintain the most stupendous charities the world has ever seen. Honestly believing that our present high civilization flows from the exercise of the Christian faith, they spend vast sums in the extension of Christianity in every part of the

(Continued on page 8.)

(Continued from page 3)

before you: Combination in industry for the benefit of a few lords and masters, or public ownership of the means of production and distribution for the equal benefit of all. You must act if you want the latter. All previous revolutions have had the purpose of benefitting certain classes aside from the workers, but the revolution that sets the workers free from wage slavery is final and there will be no more exploitation. This revolution will benefit equally all classes by introducing into the world for the first time a system founded upon complete and absolute economic justice. Its benefits would be so obvious that in a decade or two all would rejoice in the new order of things.

We do not propose to eliminate private property. It is only private property used in production that is to be abolished. The workers' share of the product is his private property and may be disposed of in any way he pleases, and in no possible manner can he be deprived of it. There can be no way by which the present means of exploiting by *rent, interest or profits* can be used to reduce the purchasing power of his income. Under the co-operative ownership of the means of production and distribution there can be no non-productive class living upon the labor of the producers.

The growth of the Socialist movement is the wonder of modern times. It counts its adherents in all civilized lands by eight million voters, representing forty millions of people. From a critical examination of various socialist platforms, if they were translated and compared, any one would think that the same mind prepared them all. While this is far from being the case, it is true that the same fundamental economic conditions exist in every civilized land, and the same human nature is striving after better conditions. After years and centuries of groping in the dark there has been discovered a radical remedy, a revolution that is in line with the historical development of man, and is not a benevolent scheme or utopian plan of man's devising. To the Christian it is, as Frances Willard said, "God's way into the promised land."

Why Socialism Was Delayed

There are those who say that Socialism is Christianity reduced to practice and that Jesus was the first Socialist. Such phraseology is misleading. The world at no time in authentic history has found itself ready for the collectivist plan. It needed the training of the millions in co-operation. It needed the science and knowledge to tap the earth's stored up riches; it needed the marvelous machinery for the production of wealth; it needed knowledge of its own method of development; it needed the spirit of democracy. It needed more than all else a conviction of sin, a conviction of social and economic evils, through the exercise of which the generality of mankind are deprived of liberty and robbed of their share of the gifts God has so bountifully provided for all his children. This conviction comes through the misery, wretchedness and degredation of the race. It could only come in that manner, for it is not so much that knowledge is lacking as that this should be reinforced by an experience of evil, and the certainty that there is no other alternative but the collectivist plan.

It is not mere knowledge that is wanted. Whether the Mosaic law embodied a knowledge and experience obtained from the higher mysteries of the ancient world or whether God, as we believe, formulated that law, it certainly contains references and commands that show plainly a knowledge and appreciation of the sources of economic misery. Without entering at all into any discussion of authority of doctrine or chronology, it is sufficient here to show the evident purpose of the Scripture quoted. It is worth our while to see how this law touched upon the economic basis of the life of the nation of Israel to whom it was given, and its attitude toward the means of exploitation—*rent, interest* and *profit* which Socialism does away with.

After the conquest of the promised land, for more than three hundred years (over twice the time of our own experience in democracy), the people of Israel lived in comparative obedience to their law, under which all that time no man or set of men rose to supreme power and which produced no very rich nor very poor. At the end of this period, with no practical experience of exploitation by superior wealthy classes, dazzled by the pomp and apparent riches of foreign kings and nobility, and not realizing that a subject class paid for these things, the people chose a king. This choice of theirs in the centuries which followed, caused the growth of a privileged class, living contrary to the law, by the ordinary means of exploitation—rent, interest and profit. During the democratic life of the nation under the judges, the economic laws had been fully enforced: under the royal sovereignity they fell into contempt. There were pathetic attempts made by the prophets to convince the people how necessary they were, but the violation was flagrant.

Old Testament Economics

Foremost among the economic provisions were those relating to the land. This was the most important, as land is the source of all industry. Mosaic law provided that the land be divided among the people and that it should never be sold. To this end the people were numbered and the command was, "Unto these the land shall be divided for an inheritance according to the number of names." Num. 26-53. The priesthood were enjoined to keep an accurate geneology and every child born into the nation was to have an inheritance of sufficient land for its support. This inheritance could only be temporarily estranged. In the sabbatical year, or the year of jubilee at farthest, it came back, if temporarily alienated, into the possession of the family, its original owners. No crime, sin, nor spendthrift qualities, nor unfortunate business ability on the part of its owner, nor cleverness of the exploiter could keep it away from the family very long. This law prevented the rise of a landed aristocracy and landlordism. There was no rent to pay. There are many Scriptural passages stating over and over again the same general principles. It is unnecessary to give more than one on each phase of the law:

"The land shall not be sold forever: for the land is mine: for ye are strangers and sojourners with me." Lev. xxv: 23.

"And ye shall hallow the fiftieth year and proclaim liberty throughout all the land, unto all the inhabitants thereof. It shall be a jubilee unto you and ye shall return every man unto his possession; and ye shall return every man unto his own family." Lev. xxv: 10.

Isaiah portrays God's desire for the wellbeing of His people by a picture that is evidently the opposite of conditions of his time.

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit, they shall not plant and another eat, for mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble." Isaiah lxv: 21-23. The object of the law is frankly stated in Deut. xv: 4. "To the end that there be no poor among you."

The law is just as emphatic against the taking of interest. The Hebrew word for this is some form of the verb nashah, the primary meaning of which is to bite as a serpent, next to oppress with usury or as we call it now, interest. "Dan shall be a serpent—that *biteth* the horse's heels." "The Lord sent fiery serpents—they *bit* the people." "Look not upon the wine—at last it *biteth* as a serpent," are illustrations of the primary meaning. Among the many passages bearing upon this law, are these two, and in both the Hebrew word for biter is the same as in the passages above—"If thou lend to any of my people, to the poor one who is living by thee, thou shalt not be to him as a *biter* (taker of interest), neither shalt thou lay upon him a *biting*—any interest (neshek). Ex. xxii: 25.

The next passage reveals to us also the position of the Law regarding the third important factor of exploitation, profit, translated increase. "And if thy brother becomes poor and his hand faileth with thee, then shalt thou strengthen him. Take thou no *usury* (interest) or *increase* (profit) of him; but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury nor lend him thy victuals for *increase*." Lev. xxv: 35-37.

The people applied themselves to productive labor. They were to exchange things produced but give value for value; any other practice would allow the rise of a trading class living upon the fruits of the labor of others. The inevitable result of which would divide the nations into rich and poor. While there are many more passages relating to this subject in the books of the Law, we leave them to show by later passages that these laws were accepted and generally obeyed and their violation was resented by the prophets and writers all through the ages, until the destruction of the nationality by the Romans in the first century. In the fifteenth Psalm David describes the righteous man: in a category of the ordinary sins such a man avoids occur these words—"He that putteth not out his money on interest." This was four hundred years after the Law was given. In Proverbs, twenty-eighth chapter, retribution is threatened for the one "that by interest and increase increaseth his substance." A few hundred years later Ezekial places the taking of interest and profit among the vilest acts and as deserving of death. The passage is in the eighteenth chapter—"If a man hath eaten upon the mountains and defiled his neighbor's wife; hath oppressed the poor and needy; hath spoiled by violence; hath not redeemed the pledge; hath given forth upon *interest*, and hath taken *profit;* shall he then live? He shall surely die; his blood shall be upon him." In the twenty-second chapter he repeats his denunciation—"In thee have they taken gifts to shed blood; thou hast taken *interest* and *profit* and hast greedily gained of thy neighbor by extortion, and has forgotten me, said the Lord thy God; behold therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee."

The Talmud represents the latter portion of the Jewish national life more intimately. Its sayings depict the beliefs and aspirations current among the people. Here are a few of the most direct sayings—"Make no profits with the objects needed for support of life." "No Hebrew is allowed to lend upon interest to a non-Hebrew." "The practice of taking interest is as wicked as the shedding of blood." "He who

(Continued on page 7)

(Continued from page 8)

By the side of this concentration and at a still faster pace goes on the education and organization of the working class along economic and political lines. Their sole aim is the public ownership of these giant resources which they needs must own to become economically free. If then the trend toward combination is natural and not to be turned back—and if the people in their collective capacity have the power and administrative capacity to even increase the output and the usefulness of these combinations in business—is it not inevitable that the change shall take place? Is it not inevitable when the alternative is a system of personal slavery such as the world has never seen before, where wage slave competes against wage slave for a slave's task, knowing that every step of the way toward combination eliminates hosts of unnecessary and useless workers, their competitors in the wage market? There is only one conclusion we can come to from our study of these conditions: that we will soon collectively own and administer the means of production and distribution. This will be Socialism.

We must surely recognize a Power shaping man's destinies to some higher and nobler end—to some happier state of existence by using man's self-interest or selfishness in the process.

What is Socialism?

To this question the student and wage-earner will give different answers. These, rightly understood, complement each other. The first will tell you that Socialism is the name given by scientific observers to that era or condition which, as a perfectly natural development, is taking the place of our passing competitive system. Just as competition succeeded feudalism, so competition is being displaced by Collectivism or Socialism. He will tell you further that there are three great fundamental truths that make the change to Socialism inevitable:

First—The Class Struggle. He affirms that there has been all through history a struggle now hidden, now open, between oppressor and oppressed, exploiter and exploited, master and slave, employer and employee, that each economic period ends in a revolutionary reconstruction of society or in the ruin of the contending classes. This struggle is on to-day. It is a force at work in society to be studied, interpreted and directed: this the Socialist seeks to do.

Second—Surplus value or unearned income. It is now easily seen that those who labor are being exploited. Those who do not labor productively live upon the labor of those who do. It follows therefore that those who labor do not get what they produce. This exploitation of labor is universal; the form changes but the practise goes on. It is not quite so apparent under the wage system as under slavery or serfdom, but it is there nevertheless. It is hidden under the various processes of our business system, in rent, interest, profit, wages and charges of various kinds. The socialist philosophy points out the way it works and how it will eventually and finally be stopped. Socialism might be defined as a system under which it would be impossible for any set of men to live on the labors of others.

Third—Economic determinism or the scientific interpretation of history in the light of economic conditions. In any given epoch the most important and fundamental element in shaping social, legal and political institutions is economic. This doctrine points out the determining element in social movements and enables the energy of man to be directed to the strategic point, upon the real issue. It does not deny that there are other factors, even ideal elements in history. It asserts that for men in the mass, economic interests are decisive.

Based upon these three main thoughts we see that Socialism is the modern struggle of the oppressed class, the workers, knowing that they are exploited, knowing that good surroundings are necessary for a full, well-rounded life, to throw off the yoke of the oppressor and exploiter and to retain for themselves and their families all that they produce.

As the knowledge of these truths will permeate the working class sooner or later, their self-interest will lead them to unite in the field of political action, where being greatly in the majority they will be successful. Thus we can assuredly say that Socialism is inevitable.

But what do the working class propose to do with the ballot, when they are united and have a majority? Let us see. We have yet to hear the wage-earner's answer to the question, What is Socialism?

The wage-earner will reply somewhat in this wise. By Socialism I mean the public or co-operative ownershipand operationof all industry and distributing agencies, so that I will get the full product of my toil. The average production of wealth as shown by the last census according to varying authorities is said to be from twelve to fourteen dollars per day, the average wage only one dollar and thirty-eight cents. If this wasteful, competitive and monopolistic system were abolished and only a fair amount charged up for the distribution of product, I would get at least four-fifths, instead of one-seventh of the average product.

Therefore, we workers shall vote for the public ownership of the railroad, telegraph and express business, and of National, State and municipal utilities. That secured we shall take over the business of those industries where the process of consolidation approaches completion. This could be done without any severe shock to the remaining business interests. It is probable that the land held by speculators out of use would be next acquired by the nation and on it industry on a gigantic scale, with up-to-date machinery and scientific processes, would be organized by the public to feed, clothe, and care for its own employees.

Meanwhile the process of consolidation would go on in all the remaining industries. This revolution would probably be slow and intermittent and adapted to the best interests of the people. It would be peaceful, in accordance with laws enacted by the working class. Then industry would be carried on for use, not for profit, and work provided for all.

These changes would institute economic equality, which we are ready for and which we want and must have: we demand it as our right and not because of ability or fitness. We are not at all doubtful of our ability to create a better state of society than the trading class has given us. As a class we are honest, our labor is honest; we render far more than an equivalent for what we receive. Therefore, as we are the victims of the dishonesty of the trading and exploiting class, we have an interest in the establishing of honest conditions.

Because we produce everything we have been forced into evil conditions that are due entirely to the greed of the exploiters or arise out of our impotent rebellion against our servitude. For the profit of the trading class we have been herded into slums, tempted by the saloon, driven by scanty wage into poverty, prostitution and suicide, poisoned and killed by the wholesale, made criminals and tramps, only that we might continue in subjection. We shall therefore destroy utterly these subjecting instrumentalities. We alone have an interest in their removal. No other class has the power, much less the disposition, to free us from them.

Objections to Socialism

The critic of Socialism frequently replies to this proposition.

"But our present political system is corrupt and you propose to add to the sources of corruption." To this objection the Socialist wage-earner answers, "Not at all; the desire of private interests for profit is the corrupting force in our political life. Under the co-operative system there will be no private interest to corrupt politics."

"But it is often said you will build up a vast political machine with infinite power of control over voters."

"No, by no means, rejoins the worker. Unlike to-day the directing power will rest with the people. The workers in each industry will elect their foremen, superintendents and directors. They will be strongly interested as wealth producers and know best who are the ablest men. Then we will not delegate power finally as we do to-day. We will use the initiative, referendum and imperative mandate as checks upon our administrators."

"But would not the rule of the majority be tyranical?"

"How about the rule of the minority, the wealthy few under which we live to-day?" Private business interests have usurped the power vested in our elected servants. By right of their wealth their commands are obeyed and every effort on our part is met by laws with which this privileged class has surrounded us. The use of their wealth to retain their mastership by the corruption of courts, legislatures and executive officials, is an intolerable evil. The only alternative is Socialism. Combination is inevitable. It is a perfectly natural development and cannot be turned back or broken up. It will be either the private ownership in a few hands of all the means of production and distribution, or Socialism; that is, Public ownership. This is the only sane and logical conclusion.

"But," says the objector, "look at the magnificent machinery of production as it exists to-day; can you secure the talent and executive ability to manage it?" Of course we can. We can secure the very same men; any of them would now accept a cabinet position as director of any industry at Washington at much less salary than he could get in private life. Besides, the owner no longer runs his industrial machinery, he hires managers and the machinery runs independently of him. The owner is really useless. He draws his dividend, that's all. You must remember that this magnificent machinery of production you speak of has been created by the workers. They could duplicate it whenever necessary.

Moreover, did you ever stop to think that this "magnificent machinery of production" is too great, too powerful in its influence on the lives and happiness of men to be left to the control and caprices of one man or a small number of men? You may think that the great modern combinations or trusts will break into small warring, competing factions through some inherent weakness. We tell you that they are part and parcel of the evolution that is going on and are based on natural law. They are a signal to mankind that conditions are ripe for the change from competition to combination. The choice is

(Continued on page 2)

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

EDITORS:

EDWARD ELLIS CARR,	Danville, Illinois
OSCAR F. DONALDSON,	Webster City, Iowa

CONTRIBUTING EDITORS:

GEORGE WILLIS COOKE,	Boston, Massachusetts
GEORGE H. STROBELL,	Newark, New Jersey.
PAUL H. CASTLE,	Central Park, Montana
J. STITT WILSON,	Berkeley, California
W. B. GALLAHER,	Danville, Illinois
WILLIAM R. BENNETT,	Marion, Indiana
CARL D. THOMPSON,	Minneapolis, Minnesota
WINFIELD R. GAYLORD,	Milwaukee, Wisconsin

Please do not send stamps for subscriptions or bundle orders above ten cents. Stamps are not legal tender. We can not sell them and we need the cash to pay bills with.

THE CHRISTIAN SOCIALIST may be had for ONE CENT PER COPY in bundles of ten or more. This is less than cost. We thus divide the expense of propaganda work with you. Keep it going.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

BROTHERHOOD.

God, what a world!—if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood.

—ELLA WHEELER WILCOX, IN EVERYBODY'S FOR JULY.

The Christian Socialist is a semi-monthly paper declaring the "Good News to the Poor" in fifty-four states and provinces of the United States and Canada. It discusses Socialism from the economic, moral and religious viewpoints and seeks especially to reach religious men and women with its message of righteousness and hope. Whatever his opinion of socialism, no minister or layman of any church who wishes to be informed upon the most vital world-movement of the age, which is the brightest promise or the blackest threat, industrially and politically, that humanity ever faced, can afford to be without the Christian Socialist.

This issue shows the size of the paper and the quality of stock and type. Usually it is filled with shorter articles and a page of news notes.

The price is only fifty cents a year. Please subscribe now.

The splendid article which fills the greater part of this special edition was first delivered before the Presbyterian Ministers' Association of New York City, at their request, by Deacon Strobell, and afterward printed at their request. Many churches have since invited him to deliver the address from their pulpits. It is decidedly worth while.

The Christian Socialist Fellowship, an interdenominational organization of religious men and women who favor Socialism, was launched at Louisville, Ky., June 17-18, in a most promising manner. See Constitution on fifth page. Any one wishing to join should send his name and dollar to Rev. Lucien V. Rule, Goshen, Ky., Secretary, or to Rev. Wm. A. Ward, Henderson, Ky., Treasurer.

Directors Elected.

The Annual Meeting of the Stockholders of the Co-Operative Printing Company was held at the Company's office, Danville, Ill., at 8 p. m., July 3rd. Nine Directors were elected as follows: E. E. Carr, O. F. Donaldson, J. W. Walker, W. R. Clark, H. D. Brown, H. Ella Carr, W. B. Braucher, M. Sahud and G. A. Hessler.

Order Bundles.

Extra copies of this edition may be had at one cent each in bundles of ten or more.

The issue of July 1 containing full accounts of the Christian Socialist Conference at Louisville and the splendid article by Rev. Dr. D. B. P. Bliss on " The Gospel for Today," may be obtained at two cents a copy. Two cents each for these because they are historically important and there are not many left.

Five copies of the Christian Socialist one whole year for $2.00. Get four subscribers at 50c and yours comes free. That's easy. Thousands of people want this paper as soon as they see it.

Ho! Comrades!

By the kindness of many who have helped pay for them a copy of this issue is being sent to every Presbyterian Minister, North, South and Cumberland, whose name is on his respective year book. This is a great achievement. But, Comrades, why not send a copy to every minister in America while we are at it?

Who will help send it to the Methodist Ministers? The Baptist? The Christian? The Episcopal? The Catholic?

Brother, whatever your church, help send this issue to your ministers. Help all you can, for the task is tremendous and we are doing all we can.

Also order bundles of ten or more at one cent each to use among laymen. Let us make this grand message of Strobell's ring throughout the whole Church of America. Order now.

To reach the preachers send the money to us, for we have access to all their names and we can thus avoid sending two to the same one.

The After Glow.

The results of the Fellowship Conference are already most encouraging. The sentiment of all connected with the movement was expressed by Comrade Collison of Homestead, Pa., to Comrade Noll of McKeesport: "**The Conference was glorious.**" A remarkable revelation of this assemblage was the presence or expressed sympathy of such men, worthy these stirring times—men who would have adorned religious or social councils in any age, and who will live hereafter in the work they are now doing. One of the local papers spoke of the intellectual and moral strength of the men assembled; and the Church will in time recognize that it is the social vision of the Kingdom that alone gives faith without fear.

The courtesy of the local press and ministry, made possible by courtesy on our part, was marked. It was no secret that we were the same sort of Socialists, politically speaking, that constitute the body of the International Movement. Yet the fact of these earnest, religious men coming from all parts of America, and representing as they did so large and intelligent a constituency of men and women similarly minded, had its effect, not only on the local socialist movement but upon the people and press in general who gave any heed at all.

At the ministers' meeting addressed by Comrade Bliss the presence of young men was a striking feature. After the address a local Methodist minister, known all over the city for his love of righteousness and his preaching of it, said: "I agree with you, Bro. Bliss." And, coming down the Y. M. C. A. steps in company with a brilliant and loving young brother preacher well known to me, the same man said: "I hear the charge of atheism made against the Socialists. It is unjust. I have a considerable knowledge of them, and it is their testimony to me that only Socialism gave them a vital Christianity." And a yet further statement from him, more remarkable, was this: "The salvation of human society today depends upon the working class. It is down among the toilers that we must look for real society amelioration. Through them freedom will come."

I desire to mention the courteous and intelligent letter that came from Rev. Chas. Stelzle, Northern Presbyterian Labor Commissioner, who, though not a Socialist, has done much to dispel prejudice on the subject and to excite rational inquiry. And I wish every comrade to remember this word of Bro. Stelzle replying to my invitation that he come as a visitor to the Conference: "I have seen the call for the national conference of American Christian Socialists. It would be a real pleasure to attend this meeting, but I have some engagements at Lake Geneva which will prevent my being present. I would like very much to hear the addresses, because I am anxious to learn all that I can about the principles that your movement represents. I am frank to say that I am not a Socialist." Then, after some frank criticisms of the name, object, etc., which we would have gladly given him time to make in the Conference, he adds: "I always try to say the best things possible concerning Socialism. I believe that a man has a perfect right to be a Socialist, if he so desires. There are some most excellent things in Socialism, but that is about as far as I care to go at this time. I am sure that you will have a great conference."

Bro. Stelzle said these same things and more at the Presbyterian Assembly; and the impression he made and the confidence his people have in him as a student of social conditions may be imagined by the statement a leading instructor in the Louisville Seminary made to me the other day: "We could use a hundred men like Stelzle if we had them and the money." The alert churchmen realize Drummond's declaration: "Given good men, such men as were produced even by the self-centred theology of an older generation, and add that wider outlook and social ideal which are coming to be the characteristics of the religion of this age, and Christianity has an equipment for the reconstruction of the world, before which nothing can stand." Socialism alone affords that "wider outlook and social ideal," and consecrated Socialists are in demand to carry the message to and deliver it through the pulpits.

Comrade Carr deserves our cordial support of his wise insistence on ministers who have the social vision remaining within the denominational bodies to which they belong. The Conference made this clear.

Few men in Louisville did more than Rev. W. H. Ramsay, the Unitarian minister, to make the Conference a success. He preached a very strong sermon on "Christianity and Socialism" the Sunday

The Christian Socialist FELLOWSHIP

REV. LUCIEN V. RULE, *Secretary*, GOSHEN, KY.
REV. WILLIAM A. WARD, *Treasurer*, HENDERSON, KY.

CONSTITUTION OF THE CHRISTIAN SOCIALIST FELLOWSHIP

Adopted at the First Annual Conference, Louisville, Ky., June 18, 1906

ARTICLE I—NAME.

The name of this organization shall be The Christian Socialist Fellowship.

ARTICLE 2—OBJECT.

Its object shall be to permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth.

ARTICLE 3—MEMBERSHIP.

Its members shall consist of all those who, agreeing to the object of this movement shall give their name for enrollment to the secretary. They shall become active members upon payment of one dollar or more per annum.

ARTICLE 4—OFFICERS.

Its officers shall consist of a secretary, treasurer and an executive committee of fifty members, five of whom together with the secretary and treasurer shall constitute a quorum, provided that on demand of any two members of the executive committee, any or all actions of the quorum shall be suspended until ratified by a majority of the Executive Committee.

ARTICLE 5—DUTIES OF OFFICERS.

The duties of the officers shall be those usually devolving upon their respective offices. The executive committee shall meet in regular session annually during the month of May, time and place to be determined by a majority of the committee.

Special meetings may be called at any time by a majority of the executive committee to act upon such business as the call specifies

All meetings of the executive committee and of the Fellowship shall be called to order by the secretary and a president shall be elected for the session.

They shall hold office for one year or until their successors are elected.

ARTICLE 6—CONFERENCE.

The annual conference shall immediately follow the regular meeting of the executive committee as the committee may provide.

ARTICLE 7—BRANCHES.

Branch organizations may be formed in State, County or City which shall have local jurisdiction within their own territory.

ARTICLE 8—THE REFERENDUM.

The active members shall always have the right of the initiative, the referendum and the imperative mandate, upon the petition of ten per cent of their number.

ARTICLE 9—AMENDMENTS.

This constitution may be amended at any meeting by three-fourths vote of active members present; provided that notice of any proposed amendment be submitted to the executive committee two months prior to the time of said meeting.

---

after the meeting, and writes me from Marion, Mass.: "I hope all goes well with you, and that your good work prospers. I want when I get home in the fall, to get into close touch with you and your co-workers."

As a result of Comrade Strickland's three social sermons at LaGrange, Ky., a plan is in centemplation of carrying the social message into other churches whose pastors are receptive. The outlook in the Christian Church is very encouraging. Comrade Ward will have the direction of this work.

I regard the outlook in the Presbyterian Church satisfactory also. The leading young minister of this denomination in Louisville is a personal friend of mine. He knows our work of social evangelism and looks upon it as applied christianity. And he approves most positively my entering the Presbyterian ministry regularly to carry this gospel of the kingdom to the people. I am already preaching in an evangelistic capacity to Presbyterian congregations in Ind., and the need of and call to this work shows the social tendency of the churches remarkably. This minister is not a Socialist, but he is alive to the movement. Said he the other day: "The greatest revival in this country is the social agitation. And the most significant thing just now is the independent political action of organized Labor. If they just knew the power they have with a ballot in their hands, the change would not be far off."

Our party comrades need not fear that we are cloudy-minded and uncertain as to what we are doing. Because we believe in the Kingdom of God we are none the less alive to its realization in the Commonwealth of Man. Engels is nowhere clearer than in his description of the logical step from religious to political liberty taken by the old Calvinists; and we who are religious in the social sense are not slow to see its ultimate in industrial democracy, the material foundation for moral and spiritual freedom—L. V. R.

Pamphlets and Books You Should Read

(Order of the Christian Socialist)

We can furnish Strobell's "Christian View of Socialism" in neat pamphlet form for 10c each or 60c per dozen.

The Socialism of Jesus is a clear and helpful pamphlet by Rufus W. Weeks which may be had at this office for 10c each or 60c per dozen.

Frances E. Willard's declarations in favor of Socialism may be had in beautiful pamphlet form for 10c each or 60c per dozen.

The Social Element in Christianity by Rev. Dr. Harvey D. Brown is well worth your attention. In artistic pamphlet form for only 15c.

The Most Interesting Phenomenon of the Twentieth Century by Rufus W. Weeks may be had for 10c each in bundles of ten or more. 70c per hundred. "An Appeal to the Churches by Socialist Christians" by the same author, ten for 5c. 30c per hundred.

The Captive City of God is a striking volume by Richard Heath of London, Eng., on religion and socialism; one of the ablest and most comprehensive discussions of the subject. Price 25c.

Every one ought to read Robert Hunter's "Poverty." It is clear, sane, instructive and tremendously impressive. An ounce of fact is worth a ton of theory. This book is packed with vital facts. Paper 25c. Cloth $1.25.

Rebels of the New South, by Walter Marion Raymond. Price $1.00. The most beautiful, delightful, pure and wholesome Socialist novel printed. Walter Thomas Mills said of it: "I sat up all night reading the book in the midst of the hottest campaign in which I have recently been engaged. A book that can hold me that way will certainly interest others."

The Recording Angel by Edwin Arnold Brenholtz. Price $1.00. A story of tremendous grip. (I finished it at 2:30 a. m.—E. E. C.) The plot is worthy of Conan Doyle; the action rapid, intense; the interest unflaging, the spirit and purpose noble, sweet and strong. It will surely make Socialist votes.

The Jungle by Upton Sinclair. Price $1.35. This latest Socialist novel is making a great sensation. The first edition is 30,000 copies, most of them ordered in advance. It is startling and terrible. More fact than fiction. Eugene V. Debs says of it: "In this fearful story the horrors of industrial slavery are as vividly drawn as if by lightning. It marks an epoch in revolutionary literature."

The Principles of Scientific Socialism by Rev. Charles H. Vail. Manila cover, 35c. Able and easy to understand.

The Struggle for Existence by Walter Thomas Mills, Price $2.50. In clubs of five or more, $1.50 each. Generally acknowledged to be the greatest Socialist book in the English language, clear, concise, comprehensive, convincing.

Who They Are?

John Spargo of New York has written one of the most sensible and helpful little books ever contributed to the literature of Socialism, viz., "The Socialists: Who They Are and What They Stand For. It is published by Charles H. Kerr & Co., Chicago.

The chapters are short, the style simple and clear, the theory thoroughly scientific. It is a most excellent book to sell or loan to beginners in the study of Socialism.

TO CHICAGO CHRISTIAN SOCIALISTS

A Branch of the Christian Socialist Fellowship has been organized in Chicago. No creed test except an appreciation of religion in its relation to the International Socialist Movement. The object is to get the socialist message into all the churches. If interested, write to E. M. Winston, 6127 Kimbark Ave.

The Ancient Lowly

A History of the Ancient Working People from the Earliest Known Period to the Adoption of Christianity by Constantine. By C. Osborne Ward. Two large volumes (sold separately if desired) containing a wonderful array of facts entirely omitted from ordinary histories regarding the life of the slaves, wage-workers and small producers of ancient times. Endorsed by the most competent critics.

Cloth, illustrated, $2.00 per volume, postpaid.

Chas. H. Kerr & Co.,

Publishers of Socialist Books

56 Fifth Ave., Chicago.

Write for full free Catalogue.

(Continued from page 7)

lunatic asylum or crown him with cap and bells. As the strife grows harder in these latter days he has more and more resented this position and the thought of a God, who had thus ordered the world. With the discovery of Socialism comes the sense of man's responsibility for existing evils. It vindicates the justice of God and proves his divine rulership, his love and care for His human creation.

This change in our knowledge is the one thing needed to bring about a great, world-wide revival of true religion and a more searching analysis of God's revealed world, and who can measure the consequence of such a recasting of our spiritual conception? Christian and Hebrew alike cannot fail in recognizing the Socialist philosophy as Heaven sent and the co-operative commonwealth as an earthly Kingdom of God.

No force ever came into the world foretold by the ancient prophets that compared with the slow, resistless movement of the working class toward industrial democracy. Can it be the stone of Daniel's vision that was to fill the whole earth, and grind to powder the kingcraft and class rulership of the world? If ever a change came into the history of the world that was worthy of a seer's vision, next to that of the Christ's coming, surely this is such a change. Prophetic students and writers point to our time as one of extraordinary meaning, as the end of an age replete with sorrow and pain, as the day of degeneracy among the faithful; and as the beginning of something new, which we have every reason to expect from the mean things of earth, from the despised and proscribed. So it may be in fulfillment of the old prophesies, that the workers of the world, the burden-bearers, the proscribed and outlawed shall battle for, and by right of numbers, secure their freedom, and all men's, through economic equality.

It is the mission of the worker, soiled and gangrened as his honest toil is with the daily vice and bestiality, to strike in his own way at the means of exploitation by which humanity has been debased. It is his mission, taught suspicion, hatred and violence through a world era of oppression and treachery, to usher in a life of peace and brotherhood. It is his mission, materialist and scoffer at the spiritual life, as he is, to teach truth, self-sacrifice and righteousness to a recreant church organization, and to give to us, in his rise and triumph, the crowning proof of modern times that God reigns and orders all things in His world.

REV. J. STITT WILSON'S APPEAL

TO THE PREACHERS OF THE GOSPEL, MEMBERS OF CHURCHES, AND TO MEN OF GOOD-WILL NOT IN CHURCHES

BROTHERS: "With malice toward none and with charity toward all," in the name of Human beings—the only temple of the Living God—I issue the following declarations of Truth, concerning the relations of Christianity to Capitalism an the one hand, and to Socialism on the other:

1. **There is today the mighty organization of the Christian** Church; there is the present Capitalist System; there is the Socialist Movement.

2. **The Christian Church is organized to teach the Words of** Jesus, inspire individual souls with His Spirit, and bring the Kingdom of God in the Earth.

3. **The Capitalist System is our present system of utilizing the** Resources of Nature and the labor of men, and the equipment of machinery for producing the material things of life. It is our present method of arranging the activities and relations by which we "get a living."

4. **The Socialist Movement exists to abolish the Capitalist System**, to end the class struggle (now almost war between the Capitalist class and the Working class), and to establish Industry on a Co-operative Basis, for the people, and by the people, instead of Competitive and Monopolistic Industry.

5. **The present business or commercial system known as Capitalism** or the Competitive System, now culminating in Monopoly in Industry and Plutocracy in Government is the **MODERN ANTI-CHRIST**.

6. **This system of Competition, Capitalism, and inevitable Monopoly** is based on principles fundamentally unjust, which can yield us none other than the fruits of Injustice and Economic Tyranny.

7. **This Capitalist System is un-Christian in its motive, practice**, and operation. Its motive is personal gain, largely irrespective of the welfare of all. Its practice is "every man for himself" in keen, cruel and often brutal competition of man against his fellow-man. Its operation is in violation of every principle Christ ever taught, and hostile to all our most sacred human interests—material, intellectual, spiritual. Its only God is the Gain-God—Mammon.

8. **No Christian in the churches, no men of good will outside** the churches, can personally escape the unholy, un-Christian, unbrotherly, and unjust practices of Capitalism. You are caught by economic forces, over which, as a single individual, you have little control. Capitalism is a social crime against humanity in which you are all accomplices.

9. **The unnecessary Cruelties inflicted on multitudes of the** struggling people, and the intolerable Injustices laid upon the producers of wealth by Capitalism are such that they can no longer be defended by any disciple of Jesus Christ.

10. **To be at peace, either by silence or open defense, with the** Competitive and Capitalist system is to deny Christ. Capitalism is Anti-Christ.

11. **No Individual Salvation that is at peace with Capitalism** can function the Individual to the full significance of the Mind of Christ, and the Kingdom of God upon the earth.

12. **The next Great National Awakening is now at hand.** It goes deeper than anti-graft, anti-saloon, anti-rebate, anti-"tainted money," anti-greed. In Good Will to men it goes deeper than philanthropy that builds colleges, libraries, etc., out of the fortunes of billionaires; goes deeper than charity for lodging houses, soup kitchens, etc., for the poor, and makeshifts for the unemployed.

13. **This next Great Revival of Human Brotherhood and Social** Justice will attack a Social System that uses human beings simply as creatures of profit to build up immeasurable private ortunes, while the workers battle for bread. The axe must be laid to the root. The call for a "Square Deal" for Humanity under Capitalism is a grim joke! Capitalism must be abolished before a "square deal" is possible.

14. **Jesus said: "I lay down my life for the sheep—for the** people"—Capitalism lays down the sheep for the fleece. Capitalism lays down the people for legalized plunder. Therefore,

15. **Christianity must see to it that the limitless Resources of Nature, which God gave to the people in usufruct and the marvelous Mechanical Equipment of modern civilization, and the tremendous and Titanic Power of Business Organization, shall no longer be controlled by the few for mere private gain; but that these powers shall be used for the Life, Labor and Liberty of the Whole People. This is Socialism.**

16. **If the Church, by silence or open defense, continues longer** to support and bulwark this unspeakably unjust and unbrotherly system, with its cruelties, antagonisms and refined, respectable and legalized plunder of the people, then will the Church be adjudged anti-Christ by the awakening Social Conscience and Soul of the People, and the Moral and Spiritual treasures of the race will pass into other forms and organs for expression and conservation.

17. **The Statesmanship from now on in our Cities and States** and in the Nation must no longer consist in dramatic plays with organized plutocracy, but must be a use of the powers of government to Socialize all those Industrial Activities necessary to make men free from economic slavery, and forever make monopoly of industry impossible. This is Socialist Administration.

18. **What the People Socially need the people must Socially** own, in order to guarantee private property to the individual in the natural product of the toil. This is the program for the Free Individual through Socially achieved Liberty—Rev. J. Stitt Wilson.

HOW TO GET SPEAKERS

If you wish to arrange for Christian Socialist sermons or lectures write to Rev. Lucien V. Rule, Goshen, Ky., who will refer you to the Socialist preachers or lecturers nearest you who are known to him. Rev. E. E. Carr, Editor of this paper, lectures and preaches on Socialism constantly between October 1 and June 1.

"What is your definition of a skeptic?"
"A man with faith in nothing who believes in himself."
—Baltimore American

The Message of Socialism to the Church by Rev. J. Stitt Wilson is a most excellent booklet, the substance of which was first given before the Congregational preachers of Sacramento.

Attractive cover, 10c each, twenty for $1.00.

Do not delay your order for a bundle of this Presbyterian edition at one cent each. Order now.

Visible Beauty

The visible beauty of thy world, O Lord,
Touches at times the spirit-sounding chord
That beats to music of revealing strain;
And then, far borne on faith-created wings,
We dare to feel that we divinely gain
Some deeper knowledge of the soul of things.
—EDWARD ROBESON TAYLOR

(Continued from page 2)

by interest or increase transfers one man's goods to another shall answer to God for it with his very soul."

The violation of these laws of God and the exploitation practiced was the theme of all the prophets. Those using these means of exploitation, by reason of the wealth so acquired and their gifts to the church became in time the "better" classes. They captured the religious organization, which was also the governing power. They were outwardly very religious and procured some sort of a religious sanction through Rabbi Hillel for the taking of interest, just before the Christian era, but the people knew and sullenly scoffed at their pretentions of piety.

New Testament Economics

It is, however, in the picture of the life and times of Jesus as portrayed by the evangelists that we see most plainly how these laws were always vital factors, and how the constant reference to them made by our Lord found favor with the people and led directly to his death at the hands of the wealthy classes. The Baptist uses what must have been a popular phrase, in asking the Pharisees why they came to him. "Ye generation of vipers"—interest takers—and the people who heard him understood what was meant. The same phrase was also used by Jesus several times, and in that terrific arraignment of the ruling class of his people, how fully he describes the economic lust that animated them. They bind heavy burdens and lay them upon men's shoulders; by their hypocricies they repel men from the worship of God. They devour widow's houses (by interest). They corrupt and bribe to retain their hold. They do not execute the law. They are full of extortion. And that makes him think again of the current phrase, "Serpents, generation of vipers—interest takers—how shall ye escape the damnation of Hell?"

The cleansing of the Temple is another characteristic piece of evidence. The law of Moses had provided for a place in the Temple courts, where those who lived at a distance could get the necessary sacrifices and offerings, but the priests violated the law by selling to dealers the right to traffic in these things. These dealers made a profit—a forbidden practice—therefore He called them "Robbers" and drove them out. The priests should have furnished the offerings without adding a profit; no other explanation is at all reasonable of the use of the word "Robbers."

Imagine Jesus in the house of his enemies, serene and scornful of their hypocricy. That which came to him as a token of love—the costly ointment—they thought ought to have gone to the poor. He pierced their miserable sanctimoniousness by a shot at their violation of God's law for gain, at the practices which had *made* men poor, by saying, "The poor *ye* have always with you."

There is the frequent use of the word "extortion": If you think of the ordinary buying and selling for profit and the taking of interest as moral and legal, where was the extortion? For, outside of the known fact that the law forbade these, there is not a single instance given, or even hinted at, that would warrant the term. Remember it was leveled at the religious leaders, not at the publicans or tax gatherers.

The proper definition of the word "mammon" is also a revelation. It means gain, the unjust gain due to interest and profit and rent by which the producer was mulcted out of his product; it was never used to designate the reward of toil or the product of the fields. When Jesus said, "Ye cannot serve God and Mammon," those around understood that one could not serve God and disobey these, His laws, at the same time. If the making of profit, the taking of interest and the continued ownership of the inheritance of others in the land was right, one could have served God and Mammon, for the practice of these things made men wealthy. In no other way could a man become rich.

That the cause of slavery and poverty with the consequent great degredation was well known among the people was proven in many ways; notice particularly what were evidently popular phrases. Both Jesus and John said, "Serpents, generation of vipers—interest takers—biters." The people must have used this since the time of David or Ezekiel. And ever since the time of Daniel the people had been talking of "Haolam habba," the Kingdom of God, the Messianic time of justice and righteousness to come on earth, to supercede "Haolam hazzah," the prevailing unjust order of extortion and injustice. In the sense of a new material order Jesus undoubtedly uses the common phrase, "The Kingdom of God, the Kingdom of Heaven." "Seek ye first the Kingdom of God"—create a just society where no one is hindered from enjoying his share of God's bounty—"and all these things," food, clothing, shelter—"shall be added unto you." The lilies all get God's bounty; man has diverted it from his fellow man: a just state of society will allow it to benefit equally all men.

"My Kingdom is not of this world," is qualified by the lines following, "My Kingdom is not from hence." Man's plan for the world was disorder; God's plan for the world was order and justice.

We are taught to pray, "Thy Kingdom come, thy will be done on *earth*." Though the nature of his Kingdom was misunderstood by his disciples at first, it must have been owing to his teaching that they began to live differently, in some sort of communism, endeavoring to realize their conception of His meaning. Whatever this was, the result was a society of this world, and for this world, that revolutionized society until Constantine saw the danger. By loading the church organization with wealth and power, he overthrew its democratic character, so that it became and has been mostly ever since, a supporter of class rule and the usual exploitation of the masses by slavery, rent, interest and profit.

It is a curious thing for Christians to read into the parables of the pounds and the talents sanction of interest taking directly forbidden elsewhere. The theme of these parables was personal responsibility. Upon the same grounds Jesus would have sanctioned cheating in the parable of the Unjust Steward. A part of the stage setting of a parable cannot be set over against the whole body of His uniform teaching and practice, as justifying the things He condemned.

Very much more could be said concerning the economic meaning of passages of Scripture. If we would read the Bible as we do other books, with minds void of preconceived notions, we would see how wonderfully the economic teachings of the Socialists are sustained in God's Word.

If he is to be the only King, society must be organized as a democracy. It must govern itself as a brotherhood of God's children: it must use labor so applied to nature's bounties that none may be more favored than others, for God is no respecter of persons. Christians talk of such an ideal state with no thought of ever seeing it in this world. It is left to the working class, animated by a knowledge of its mission through the study of Socialism, to realize an ideal of its own, fraught with unutterable consequences to the world. The question for us who are Christians is—Has the church been found wanting and has God turned to others for the accomplishment of His designs?

Socialism and Religion

The object of the preceeding pages is to show that the aim of the Socialist, namely, the elimination of all possibility of further exploitation by vesting the ownership of the means of production and distribution in the community, is well worth the study of Christians. There has been no attempt made to bolster up Socialism by the Bible texts introduced, nor to claim for it biblical authority, nor to confuse or combine it with Christianity. The evident conclusion to be drawn from the study is manifestly that the Christian could not consistently oppose the Socialist philosophy, and that Socialism is too much in line with God's plan of a world-wide kingdom of righteousness to be ever, as charged, very atheistic.

But the Socialist Philosophy is essentially materialistic, that is, it takes only cognizance of the earthly development of racial conditions. From a study of these it discovers certain fundamental principles and processes of evolution that will lead to ascertained future results. Socialism is a political movement of the workers, that is bound to appear wherever society has entered the capitalist phase, be it in Germany or the United States, Italy, Japan, or Russia. It is therefore almost needless to say that Socialism is not necessarily opposed to religion, because it leaves to the individual perfect freedom to reason out his own conclusions respecting the Creator and His Creation. Where Socialism is opposed by church organizations that have been captured and are held as fortresses by the capitalist class, antagonism is bound to exist.

For the millions of Christians who are sighing under the burdens and economic uncertainty of our age, who are puzzled because the church has no voice to reach the millions of the working class, who are in doubt concerning the reality of a spiritual experience that is so far from practice, who sees no possible change in the conditions that have caused tremendous and wide-reaching poverty and wretchedness; for all these the discovery of Socialism will come as a revelation of God's power to care for the material welfare of mankind. The Divine law underlying all human institutions is slowly but surely working out the earthly salvation of mankind, and with the downfall of the capitalist system, now in its last stages, will go all the fruits of this profit-mad era. Drunkness, prostitution, corruption, adulteration, the manifest perversion of justice, are all its offspring and cannot exist in an orderly co-operative state.

The knowledge of Socialism will come to the world as a great spiritual uplift, a presage of the coming triumph of Christian ideals. The despondency of the present will give way to a profound hope, to a religious awakening such as the world has never witnessed before, because men will be no longer hampered by an apparent necessity to do those things from which human nature revolts, in order to obtain the satisfaction of material needs. Man is not naturally a hypocrite. Without his sanction he has been placed in a world of deceit and trickery, and in the scramble of competition all the worst passions of his nature have been stimulated. There has been placed before him at the same time the Christian ideal, a literal copying of which in a capitalist society would make him a fit candidate for the

(Continued on page 6)